

The Independent Press.

DEVOTED TO LITERATURE, THE ARTS, SCIENCE, AGRICULTURE, NEWS, POLITICS, &C., &C.

TERMS—ONE DOLLAR PER ANNUM,]

"Let it be instilled into the hearts of your children that the Liberty of the Press is the Palladium of all your Rights."—Junius.

[PAYABLE IN ADVANCE.]

VOLUME 3---NO. 19.

ABBEVILLE C. H., SOUTH CAROLINA, FRIDAY MORNING, SEPTEMBER 14, 1855.

WHOLE NUMBER 123.

MISCELLANY.

WRITTEN FOR THE INDEPENDENT PRESS.

Gov. Troup and Romanism.

Messrs. Editors:—We had intended to give, in our present communication, a few extracts from the "Sons of the Sires," but some very remarkable statements in the remarkable letter of Gov. TROUP to Dr. SLAPPY have preceded claims upon our attention.

The letter to which we allude was first published in the Albany (Ga.) Patriot, and copied by the Press in its issue of the 17th July.

Dr. SLAPPY says of the "venerable" Governor that "his letters show that his mind is as clear as crystal water," &c., and Georgia's "most intellectual statesman and purest politician" says that the "Catholic Church has existed at all times without complaint!"

The greatest difficulty with us, on reading his letter, was to arrive at any satisfactory opinion respecting the mental condition or historical attainments of this Anti-Know Nothing "Dan" of Georgia.

We tell you, candidly, gentlemen, you had better recommend to the notice of your readers the importance of reading "Romanism at Home" by "KIRWAN," and also a series of letters to Bishop HUGHES by the same author, before you rely too much upon the assertions of an old Georgia politician, even though he be a Troup in himself.

The following historical account of "Ipsal Slaughters," taken from the *Crusader*, will show that the Catholic Church has not always existed "without complaint."

Waldenses persecuted, tortured, burned, cut to pieces, during more than two hundred years, 500,000.

Albigenses.—Three conspicuous cities, viz: Beziers, Lavour, and Carcassonne, reduced to ashes. Heretics and orthodox Christians slain promiscuously during the ringing of bells, which utter the agonies of two hundred thousand men. Over those ruins and amid that blood the priests sing the hymn of *Veni Creator Spiritus*.—Number of slain, burnt and destroyed, 200,000.

Eve of St. Bartholomew.—In the name of the Pope's infallibility Paris is set on fire and pillaged. Priests and friars walk the streets repeating rosary, and cry out at every *Gloria Patri*,—*Murder! Murder!* King Charles IX, amused himself from the balcony of his palace, by firing on the persecuted. Number of killed, murdered, and butchered, 80,000.

Destruction during thirty years in Germany.—Number of individuals exterminated and tortured, 543,000.

Protestants in Cevennes, France, under Louis XIV.—Number of individuals destroyed, 42,000.

War of the Ussites for the Catholic doctrine in Sweden and Poland.—Number killed, 80,000.

Drowning of women in the river Seine on Good Friday, by order of Charles IX.'s favorite, 500.

INQUISITION.

It lasted upwards of four centuries in all Catholic countries, especially in Italy, France, Spain, and Portugal. St. Dominick, Peter of Castellan, and Torquemada, raised thousands of funeral piles and caused thousands of tortures; they invented the tortures of water, of the rope, the wooden horse, melted lead, burning pitch, and boiling oil; red-hot irons, ropes covered with soap, wheels, poisoned cups, sharp nails, heavy hammers, cutting blades, burning pincers, liquified metals, hidden knives, subterranean dungeons, water and fire, fire and lead, hunger and thirst, frost and burning heat: they are weary of torturing: the earth is peopled by crime, terror, revenge, cursings and fright: Europe is scattered over with human limbs: America is covered with human corpses.

No one was ever able to number the victims of the Inquisition; it was impossible to represent them either by numbers or cyphers; however, historians, who have transmitted to us in a more especial way the memory of these hellish saturnalia, all agree in asserting that, for upwards of four centuries, more than ninety millions of men disappeared from the earth through clerical persecution.

Hence we are satisfied with placing in our list, Italians, French, Westphalians, Swedes, Bohemians, Hungarians, Spaniards, Peruvians, English, Poles, Dutch, Luitanians, of all classes, sects, ages, and sexes, burnt, tortured, hung, quartered, drowned, and burnt alive, 90,000.

Now, editor of the Freeman's Journal, compare the whole amount of your list with ours (those who perished by the hands of the revolutionists) and say yourself which of the two parties, that of the terror of '93 in France, or the Inquisition of four centuries throughout the earth, has best performed its duties.

But this is not all, sir; there yet remains a slight difference to be corrected, and we beg of you to give us your attention to the fact.

These hundred millions of men who were

assassinated by the clerical dagger, what were they guilty of? Of nothing at all. All their guilt consisted in praying to God in one language rather than in another; in believing in communion in one form instead of another; in having faith in eternal mercy with one more or less symbol; and they were not only moderate, just, inoffensive, resigned, peaceful, but they were the most liberal, learned, eloquent, pious, generous, and the greatest men of their age. The following bear witness of it:—Galileo, in the prisons of the Vatican; Savonarola, on the funeral pile of Florence, Paolo Sarpi, stabbed at Venice; friar Fulgezio, hung at Rome; Benedetto da' Foiano starved to death in Castel Sant' Angelo; Giordano Bruno, Cecco di Ascoli, John of Praga, Arnaldo da Brescia, John Huss, Urbano Grandier, tortured, hung, scorched, reduced to ashes and to dust, and their ashes thrown to the waves, and the dust blown before the wind.

Now let us see, Mr. McMaster, if those victims of revolutionary terror were as mild, pious, just, peaceable men as those of the Inquisition.

The priests and noblemen on whom the French Convention enacted such rigorous justice, were furious reactionists, who rose at intervals against liberty, with torches and swords, with poignards and crucifixes, and conspired not only in the castles and cloisters, but called from their frontiers the Prussians, Russians, Spaniards, and Austrians, to ensanguine France. You may quote Carrier de Nantes, Mr. Abbet McMaster; but why not mention, also, the sexton Cathelineau, and the curate Brenier, and the commander Stofflet, and the alms-giver, Barbotin! Who has forgotten the valorous actions of those pious and ferocious men in La Vendee? Well, we wish that Michelet should remind you of them for us. Listen: "There existed an essential difference between the revolutionary violence, and that of fanatics, animated by clerical fury; the revolutionary men, by killing people, only wished to disperse the enemy; the clerical, faithful to the ferocious spirit of the Inquisition, not only wished to murder, but they wished to torture, they wished to obtain infinite sufferings from poor worn-out man, in order to give glory to God."

A receiver of custom-house duties, called Sucho, filled and emptied the prisons of Macheoul four consecutive times. The crowd at first murdered joyfully. Sucho disciplined the slaughter; he wished that executions should be long and painful. As being a murderer, he was particularly fond of children; because their inexperienced hands caused the suffering to be longer. Some sailors and soldiers could not view such things without being horrified, and protested against it; then the royalist committee transacted their business during the night; shooting was no longer practised; they used to crush the dead and hastily cover them with earth.

According to the authentic statements transmitted to the republican Convention, five hundred and forty-two persons were, in the like manner, murdered in less than a month. There being no longer any men to kill, the attention was turned towards the women. A horrible mir was accomplished. There was in a church the tomb of a fashionable female saint: the tomb was questioned: a priest celebrated mass on the tomb, and placed his hands on it. "Behold the slab moving—I feel it," cried out the priest; "I feel it moving! And why does it rise? In order to implore a sacrifice pleasing to God, in order to ask for the slaughter of women!" Fortunately the National Guard of Nantes happened to reach there. "Ah!" exclaimed the few survivors, "you are come too late: you are come to save the walls: the city is exterminated!" They showed the places where some had been buried alive, and a stiffened hand was perceived, which had, during the frightful agony of suffocation, grasped some withered grass, and was still twisting it!

From this we perceive that Carrier and Robespierre did not condemn peaceable and inoffensive men to death; that the victims of revolution were neither a Galileo nor a Giordano, neither a Fulgezio nor a Savonarola, and that, for both revolution and reaction, there was at least the terrible right of reprisals.

But even though we were to allow that the victims of the republican Convention were severe conspirators, unmerciful executioners, ferocious reactionaries with their hands spotted with citizen's blood, is it not at least true that the French revolution deserved to be much pitied in its excesses, as it had before its eyes ten centuries of injuries, insults, ill-treatment, humiliation, spoliation, floggings, oppressions, slaughters, iniquities, and all manner of wickedness, which could not easily be forgotten in twenty-four hours?

Did not the people, who all on a sudden raised their head in Europe, after ten centuries of cruel scourges, deserve at least some indulgence, if they remembered a Richelieu and a Mazzarin, an Alberoni and a Torquemada, a Louis XI. and a Charles IX., a Philip II. and a Duke of Alba, the park of stages and the Bastille, the tower of Nele and the pit-falls of the Louvre, a Borgias and a Sforza, a Visconti and the Eschimes, a Clement VII., a Sixtus V., an Alexander VI., and all that tribe of popes, emperors, kings, princes, dukes, marquises, counts and executioners, who joined to the

other tribe of priests, courtiers, and soldiers, kept more than nine hundred years their foot on the neck of nations, and devoured the sweat of their brows, and sucked the blood from their arteries, insulting them, burning them, spitting in their faces, and torturing them to death?

All these debts were to be paid for by the revolution of the past age; and they were so generously paid for, that prisons, tortures, spoliations, exiles, gibbets, and gallows were brought more than once into full use, thanks to noblemen, priests, and soldiers.

A last prayer, Mr. McMaster! Since you are so fond of calculations and cyphers, we invite you to print for us the list of victims, which the liberal, victorious, and powerful party has sacrificed in Europe from the year 1848 down to the present day; and, as corresponding, we will give the list of the forgiveness of Naples, the favors of Palermo, the indulgences of Rome, the amnesties of Florence, the paternal acts of Venice, Verona Mantua, Milan Vienna, and Paris, which have been accomplished in a very holy manner by the merciful party of the altar and the throne, from Ferdinand of Naples and Pius IX. down to Radetzky and Bonaparte.

Leaving your readers to determine between the correctness of Gov. T. and historical facts, with regard to the very innocent yet wantonly persecuted harlot of the "Seven Hills," we are, with but little confidence in the politicians of the present day, your most obedient ALVAN.

Irish Antecedents.

Never, in the least enlightened ages of Pagan Ireland, were her people guilty of such barbarity toward foreigners, as marked the conduct of native Americans, in this Christian land, on the occasion of a late state election. On the contrary, a liberal toleration and generous hospitality were the distinguished characteristics of the Irish race many centuries before the dawn of Christian civilization; and their example, in this respect, should put to shame the boasted model republicans of the nineteenth century, who, like the dog in a manger, refuse to share the blessings of a free government with a race which Washington himself declares took a patriotic and important part in establishing it.

Camden and Stanhurst observe that "The Irish were remarkable for their hospitality. The unfortunate always found refuge among them. The Spaniards, Gauls and Britons often sought an asylum in that country, to secure themselves from the tyranny of the Romans. Princes and people, who were persecuted in their own countries, found there a safe retreat." "Apud Scotos exulabant." Bede mentions a body of English emigrants who settled in Ireland for the purpose of acquiring the arts and learning of which the schools of that country were then the only accessible sources; and he adds: "All of whom the Scots of Ireland most freely received, and afforded them daily food without payment; they likewise supplied them with masters and books without remuneration."

At a late period the Emperor Charlemagne sent his officers of state to be educated gratuitously in the seminaries of Ireland. Gratianus Lucius declares that the love of hospitality among the Irish was not confined to individuals, it was the general taste of the nation; and there were lands assigned by the government to a certain number of persons, who were appointed to exercise it in the different provinces. They were called biatchas or hospitallers, and furnished food, raiment and all the comforts of a home to such strangers and foreigners as might sojourn in their locality. In such high estimation was held the office of public hospitality, that none but nobles were honored with this dignity, though their example was emulated by the people, from the highest to the lowest rank. "Besides the hospitable institutions established by public authority, the houses of private lords were like inns, where every one was welcome." This was Milesian hospitality to foreigners more than two thousand years ago; and how agreeably and strangely it contrasts with that of the Know Nothings of our land and generation, who seem to think it almost too great a privilege for foreigners—for this very people, whose generous deeds should secure for them a reciprocal kindness—to perform for them the most menial offices, and if they presume to the rights of citizenship, they, with their wives and children, property and homes, are consigned to the vengeance of a brutal and infuriated mob.

What renders this unnatural treatment of Irish settlers in America still more extraordinary, is the fact that, since the revolution, they have been bitterly stigmatized and persecuted at home by British Tory functionaries, for their intense Americanism, and well known republican sympathies. In the debates of Parliament, subsequent to that period, the agency of their countrymen in bringing our struggle for national independence to a successful issue, has been frequently thrown in the teeth of Irish members. Upon one occasion Lord Montjoy explicitly declared that "Through the means of Irish emigrants, England has lost America." And Lord Howe, who had opportunity and reason to know the efficiency of their co-operation with the patriots of the revolution, upon a question affecting the vital interests of a large majority of their countrymen, did not scruple to express his sentiments in the following significant language: "Why should England grant the Irish Catholics emancipation, since so many thousand of them fought against her in the American war?"

But we need not rely upon British testimony alone to show the base ingratitude of Know Nothing intolerance, as exhibited in the horrid outrage in Kentucky, and the obligations of hospitality to foreigners which rest upon American citizens. We have already shown what were Washington's opinions upon this subject, and shall further quote from his recorded sentiments as occasion may require. For instance:—"The Irish volunteers merit the warmest thanks of America for their patriotism; and I hope their countrymen who have so long struggled for freedom will be cordially and hospitably received here."

The bosom of America is open to receive not only the opulent and respectable stranger, but the persecuted of all nations and religions, whom we shall welcome to a participation in our rights and privileges." And again, in his sixth annual address:—"To every description of citizens, indeed, let praise be given. But let them persevere in their affectionate vigilance over that precious deposit of American happiness, the constitution of the United States. Let them cherish it, too, for the sake of those who, from every clime, are daily seeking a dwelling in our land."

These generous sentiments, so strikingly in contrast with the bigoted and insulting drive of the Louisville Journal and its kindred organs of the present day, were expressed by the purest and most illustrious of American patriots, and were received with cordial acquiescence by his countrymen, while the important services rendered by foreigners to the land of their adoption were still fresh in their memories. A proposition then to establish invidious distinctions and exclusive privileges, based upon origin and religion, would have been scouted from one end of the Union to the other. And when the tory administration of John Adams afterwards partially developed such a system, the people rallied around Thomas Jefferson, and repudiated that administration and its works. But our new-fangled Americans seem to have forgotten what Washington and his contemporaries gratefully remembered; and seem not to realize that the hospitality lavished upon foreigners by our ancestors was not altogether a labor of love and unrequited benevolence, but, in an economical point of view, a grand investment for the political as well as productive interests of this country. They seem to have forgotten that Charles Carroll, an Irish Catholic, pledged \$2,000,000 of his private property to prosecute the war of the revolution, and that but for the voluntary contributions of his countrymen, at a crisis of dire necessity, the consummation of our independence would have been long delayed if not defeated. They have, perhaps, forgotten that George Berkeley* endowed one of our first colleges (Yale); that Robert Fulton* invented and built our first steamboat; that Christopher Colles* and DeWitt Clinton* were the fathers of the great New York canals, which first opened communication between Canada, the great West and the Atlantic; that James Sullivan* projected and constructed the first canal (Middlesex); and Patrick Tracey Jackson* the first railroad (Boston and Lowell); and the first cotton manufactory (at Waltham, now in operation.) in this Know Nothing State of Massachusetts. Indeed, most of the great public works as well as private enterprises which have marked the rise of this republic, may be traced, both in their execution and design, to the same alien sources; and, in their bearing upon our national prosperity, have left the natives of this generation to deplore the awful effects of "foreign influence!"

What signify the genius and public services of those distinguished engineers whose names and deeds we have just mentioned? Were they not born in Ireland? and what public achievements or private virtues can atone for this unpardonable sin, or reconcile the jealousy of envious demagogues, while they "see Mordecai, the Jew, sitting at the King's gate?" Hda the divine mission of Jesus Christ been reserved for our time and country, the fact of his being born in a stable would undoubtedly have consigned him to the same ignominious fate, at the hands of the Know Nothings, that he experienced 1800 years ago among the equally bigoted Pharisees.

*Born in Ireland.
†Born in this country, of Irish parents.

Kenneth Rayner, in a late speech, is reported to have said: "Give us American politics and American religion." To which the *Terre Haute* (Ind.) Journal rejoins: "We don't know of any American religion, except Mormonism, Shakerism, and Millerism. These are native American religions. The Christian religion, we believe, is of foreign origin, and its founder not a native of America."

A quiet exposition of truth often has a better effect than a violent attack on error. Truth extricates weeds, by working its way into their places, and leaving them no room to grow.

Free Schools.

We take the liberty of publishing the following letter from Col. Memminger for the purpose of attracting public attention to his scheme of improving our present free school system in South Carolina. It is a subject which the members of the Legislature should well consider before going to Columbia. We know that his Excellency Governor Adams, is collecting information in regard to our free schools, and will make some recommendation in his annual message with a view of improving the existing system. We will say more on this subject hereafter.—*Southern Patriot*.

FLAT ROCK, Aug. 14, 1855.

My Dear Sir: I have given much consideration to the subject of improving public education in our State in connection with the free schools, and it seems to me that if some of us in the Legislature, representing different sections, could digest some plan, public opinion is ready to carry it out. It seems to me that the fundamental error of most of the schemes heretofore proposed has been in attempting too much at once; and we should avoid this by laying foundations and then raising the superstructure. If, instead of attempting to educate at once every part of every district, we were to commence with the most populous part of each, and there establish good schools, we would gradually extend the field of improvement from these centres. We would thus raise up teachers for each neighborhood, who could be employed in the more sparse and destitute neighborhoods. Suppose, for instance, there were good schools at Greenville and Spartanburg, at which every child within the area of three miles could be taught. Such schools would not only prove centres of light in each of those Districts, but would enable each of those villages to furnish teachers for the whole, or part, of the year, to every part of the District, at cheaper rates and with more certainty than when teachers were drawn from a distance. The benefits of such schools would become so apparent that every portion of the District which could combine for the same purpose would soon follow the example.

In order to enable the schools to succeed, I think they should be common schools, taking in rich and poor upon one common basis. I would make them so good that the rich would prefer them to any other school. That this can be done, has been fully demonstrated at the North, particularly in the city of New York. The plan I would suggest would be, that each village, including the country within a sufficient range to attend school, be permitted to tax the inhabitant, to a certain extent, annually, to build school houses and to pay for the support of teachers; that the State furnish, say one-third of any sum so taxed for school houses, and so much per scholar in proportion to the amount taxed on the village; that there be elected, in every such precinct, a Board, to have charge of the schools and carry out the scheme, and that every child in the precinct be free to enter the school under regulations to be adopted; that, as the State is to take part in the matter, the Legislature elect a Board of Education, who shall prescribe the forms of the buildings to be erected, and make general regulations for the schools, and appoint a Secretary to go round and see that these regulations are complied with, and furnish proper information for each local Board.

In connection with all this, I would require the Board of Education to establish, at Charleston or Columbia, a Normal School, for the education of teachers, so as to ensure a supply for the schools, and put this school under the charge of the State, as under the Prussian system, each teacher educated to be subject to strict examination, and to be bound to serve for so many years in the district schools after their education has been completed.

Please consider this outline and write me your views, and whether you think any such schemes would be desirable or practicable. Very truly yours, G. G. MEMMINGER.

Col. B. F. PERRY, Greenville, S. C.

[From the Due West Telescope.]

Let Them Come.

The following argument from the *Independent Press* against "the impolicy of restricting immigration" is commended by the *Charleston Standard* on account of its profound philosophy:

"But there is one view of the subject of immigration which we take as conclusive against all measures tending to total prohibition of it. The laws of nature which govern the world will not permit of their own infringement. Human laws directly opposed to them may be enacted, but never executed. The law that governs the rolling stream of water governs also the moving tide of population. Both will flow until the common body reaches its level and finds its abiding place. When the stream of European immigration shall have so regulated itself, it will as naturally cease as water ceases to flow when its level is reached. And in process of ages to come, should this country become what Europe is now, the great reservoir, and Europe be the barren dry land, the tide will flow back again. Population must have room for expansion, and the world belongs to no single nation, but to every individual man. As long therefore as the tide is not an inundating one,

and readily diffuses itself with the native element, there is no cause of alarm. The law of nature is but working its legitimate results. When the surface is all covered, the surplus waters will flow off in some way, or subside. The idea, therefore, of throwing up a levee, as it were, around this continent, laying to our souls the flattering notion that we are to live while the balance of the world are overwhelmed with redundant population, is vain. Even if it were possible for us to compass such an end, what a stupendous exhibition of selfishness should we present!"

If the Editor of the *Press or Standard* had each a clear, cool, delightful spring at the door, would they be pleased to see a dirty, filthy stream let into the spring just for the pleasure of seeing the polluted and polluting stream run back again?

If this philosophy is sound and profound, then it was a good thing for the Goths and Vandals to rush into the Roman Empire and convert it into a wilderness, they could only roll back when the crowd became too great. If it is good that thousands should come to our shores every week from despotic countries would not the same thing have been good a hundred years ago? If the ship loads of paupers, criminals and Catholics had landed on our shores a hundred years ago that are now landing, this Republic never would have existed. Is not that certain, Messrs. Editors? Why then should such cargoes of the tools of tyrants be encouraged to come now to scatter around them "firebrands, arrows and death," and then flow back? We are not in favor of a "total prohibition" of emigrants, but we would rather take them in "broken doses." Forty or fifty thousand "pills" per annum, such as we get from Europe, in the shape of rough Germans and Irish, Jesuits and others, are about as much as the stomach of the Nation can well stand, unless they would "operate" more mildly than they do in our cities.

A String of Mishaps.

A man named Wragg was brought into one of the City Courts in New York for disturbing the peace. No witness appeared against him, and he was requested to tell his own story:

Judge—Mr. Wragg will you state the facts connected with your arrest?

Mr. Wragg—Certainly, Sir. Last night about 10 o'clock I was going along the street quietly and unostentatiously, with my mind occupied in profound meditation. Suddenly my thoughts and vision were simultaneously arrested, not by a member of the police, but by an old hat which was lying on the sidewalk. Now I have a deep aversion to an old hat. In fact I might say that the whole world has a rooted antipathy to old hats. It may be because old hats are emblematical of a man going down the hill of adversity. Men under such circumstances and old hats receive the same treatment, namely, kicks. Now nine out of ten seeing that old hat lying on the sidewalk as I did, would have given it a kick, and that, sir, is just what I did. I kicked that old hat, and not only that, but I kicked a frightful large stone which was inside of it: I felt myself falling forward, and unfortunately I fell against a fat woman with sufficient force to cause her to fall; in falling, she knocked down a ladder; one end of the ladder struck me, the other hit a cart horse; the horse gave a jump and the carman was thrown off from his cart; he fell on a bull terrier dog; the dog gave a yell and bit the carman, who rolled over on me; a nigger rushed out of an alley and kicked the carman for falling on his dog; the carman picked up a stone and threw it at the nigger, but unfortunately it went through the window of a Dutchman's grocery and fell into a butter tub; the Dutchman came out; by this time I had got up and was about to castigate a boy whom I saw laughing, from which circumstance I was led to believe that he put the stone in the old hat; I ran after the boy. When he saw my bellicose attitude he yelled out for his father. The Dutchman ran after me, and just as I caught the boy the Dutchman caught me. Sir, my physical power was not sufficient to cope with both. I am not a Sampson. I was vanquished; not only that, Sir, but when released from their grasp I was taken by three or four other Dutchmen.

BRUTAL MURDER.—One of the most brutal murders we have ever heard of was perpetrated near Jefferson in Marengo county a short time since, on the person of a negro woman belonging to the estate of Wm. F. Brassfield, by a man by the name of A. Hahn. The circumstances as stated to us by a friend are these. Hahn, who had hired the negro woman, suspecting her of having stolen some money which he had missed, stripped her, naked, stretched her out on the ground with each limb tied to a separate stake, and commenced beating her about sunrise and continued, with intervals of rest, to do so until sundown, about an hour after which she died.—*Butte Whip*.

Gen. Cam has written another letter, in which he takes decided grounds against the Know Nothings.

Mrs. Patterson says that she was much astonished last Sunday on hearing a fine course of the parody of the prodigious sea.